

THE  
REPAIRE OE  
HONOUR,

Falsely impeached by Fealife & Minister. Wherein (by occasion) the Apostles Disciples; Ignatius Bishop & Martyr, his Religion against Protestantisme, is shewed openly shewing him to be a most base & abominable schismatique & hereticall of the Church of God & Religion. By Ed. Weston Doctor of Theology: In A Letter, by him written vnto two Fathers of the Society of I E S V S , in England.



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M  
ERY REVEREND  
FATHERS

I most hartily salute your persons, and also joyfully congratulate you, in regard of your pious and charitable iudea-  
ours iheret in England, for the cause and rights of the Catholike Church. Neither neede I, your knowne zeale considered, by letters to encourage you to labour in that kind; or with vndaunted mindes valiantly to beare the slaunders & false reports of the common aduersary: Seing that as one you imbrace, so the other you may iustly contemne, & with great reason reioyce in both.

The cause at this present, of my wryting vnto you, hath beeene occasioned by one Featir a Minister-Doctor: who by a diuulged Pamphlet in print, hath raised a scandal with you, out of a report of the Earle of

of *VV*arwicke, made of me concording  
 some words I vttered vnto him , at  
 such time as hee was heere in Bruges.  
*Featlye* then auoucheth to the world,  
 that the saide *Earle* tould him , that  
 I talking of a disputation in London ,  
 passed betwixt you, and a couple of  
 Ministers *VV*hite & *Featlye*, affirmed ,  
 that in regard the actiō was well per-  
 formed by you , and basely by them ,  
 two English Earles present at your  
 dispute, thereby to haue beeene cōuer-  
 ted to the Catholike fayth. Where-  
 vpō *Featlye*, as i am tould, both to the  
 priudice of my persō, & reproach of  
 the Catholike cause , hath in print  
 auouched , that wee by no other  
 meanes maintaine our quarrel against  
 them, then by lyes & false inuentiōs.  
 I haue therfore thought it conuenient  
 in few words to expresse the truth; &  
 also to clauē your assistance , that by  
 your meanes the same may appeare  
 to confront, & cōfound the slāderer.

Concerning then the report of the Earle and Featlye, I protest vnto you, and to the world, vpon the word of a Priest, that for the present I cannot call to mind any such words I vttered vnto the said Earle: yet do I not absolutely affirme, that I speake the nor. But this I say for a certainty; that if I tould him any such thing, withall I added; that such a bruite was reported to mee by some, that came out of England, and passed by mee heere in Bruges. Which particularity, as it seemeth to me, should haue beeene specified to Featlye by my Lord, according to the quality of that Honourable Estate he pretendeth.

Wherupon I affirme, that the dealing of Featlye towards mee, although I vterly cōtemne it, to haue beeene childish, vnciuill, & no small demonstrance of the greate weaknes of his Religion, constrained, against good manners & substance of iudgement,

ment, to lay hould vpon such toyes,  
& meere aeriall babblements. Which  
my contempt of such dealing, the  
world shculd know by my silence, if  
the good of others, impeached by his  
scādall, did not cōmād mee to speake.

Supposall thē be; that I made such  
a relation to the Earle of VVarwicke;  
what ground, or good occasion pro-  
ceedeth thence to argue against mee,  
or against Catholiks? If I had beeene  
in London at such time as the dispu-  
tation was performed, where I might  
haue beeene informed concerning the  
truth in all points, then I might haue  
beeene in some shew blamable, if I  
had vented forth such a thing; but  
being in Bruges, & speaking familiarly  
to my Lord, what I heard from pas-  
sengers out of England, there is no  
appearance of any cuill carriage on  
my part, or any sinistrous meaning  
to disgrace cyther Featlye, or any of  
his faction. But something they must

A 3 say

say to stoppe vpon the gappe, & breach  
of their cause, made by our battery,  
at least to the eares of the simple, &  
easily deceauable popularity.

Affuredly it is not the practise of  
our Professours to make lyes, to raise  
slanders for our defence, or thereby  
to impugne them: for our arguméts to  
that effect are copious, pregnāt, & in  
the view of the best intelligēt. Rather  
it is the Protestant, being in affection  
furious, in judgment superficiall, to  
inuent & blaze out lyes, and that in  
print, to iustifie themselves, and im-  
peach vs. Let them to this effect take  
only a view of the lyes, cauils, falsi-  
ties, discouered of late in the writings  
only of *Hail*, and *Collins*, by Fa. *Coffin*  
and Fa. *Fitzherbert*, and they shall in  
their best iudgements, confess them  
guilty, impudent, moreover disgra-  
cious to the sincerity of Englād, yea  
and to mankind. What a villany was  
it for one of that crew to print, that in

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Antwerp he saw a Priest saying Masse in  
the shables, & that in the same place  
where the Butcher made his slaughter,  
framming blasphemously an Antitheis  
betwixt the Priest, and the Butcher?

But if aduantages be to be made  
absolutely vpon reports, doubtlesse  
then in this very present Case we  
haue much for vs. I haue heard heere  
in this Citty, from the mouthes of  
many English lately come from En-  
gland, that you both were so encum-  
bred by the Ministers in disputation,  
that you had not a word to say for  
your defence. Which report must  
needes bee most false, both your  
worthes in learning considered, and  
also the quality of the argumēt, then  
put in dispute, examined. For what  
had you otherwise to doe, but out of  
the Ecclesiasticall History to repeate  
the au[n]cient and continued profes-  
sion of the Catholike Roman fayth,  
frō the Ap[osto]les tyme[s] to our dayes:

and out of the same Histories to re-  
quite of your Aduersaries a like reci-  
tall of age, and continuance, for the  
profession of their Protestantish Re-  
ligion? in which matter what could  
bee wanting for you, or sufficient for  
thē? No History recordeth, euer any  
mā Ecclesiasticall or secular, since the  
Apostles dayes, to haue accorded in  
all poynts with *Luther & Caluin*. Onely  
this they may say; That what they  
maintayne now against vs, they lear-  
ned it of *Manichæus*, of *Heluidius*, of *Vi-*  
*gilantius*, of *Image-breakers*, of *Beringa-*  
*rius*, of *VVickcliffe*, of *Husse*, & such like  
condemned baggages by the Church  
of God. Thē was it most slaunderous,  
what was diuulged by Protestants,  
cōcerning your fayle in disputation.

Now then, seing it hath pleased  
*Featlye* to work a feate against vs, vpō  
the foundatiō of things misreported,  
I shall comē neere vnto his owne  
person, not ypon the maintenance  
that

that rumours and news may affoard,  
but vpō that which wee may suppose  
hee hath printed by himselfe, or his  
friends. I would then haue him vn-  
derstand, that I haue seene a Paphlet  
set out, purporting the issue of the  
disputation hee had with you. And  
assuredly I neuer in all my life beheld  
a more liuely representation of a Mi-  
nisters folly, short sight, and sleight  
braines, then therein. Wherefore to  
omit how according to his owne fa-  
bulatory Relatiō, it is most manifest,  
that still hee flieth from the state of  
the question, and wholly refuseth to  
make an absolute Catalogue of men;  
since the Apostles dayes, professing  
his Religion, accordingly as you de-  
manded of him; I charge him with  
the assertion of two most notorious  
lyes, made to iustifie his cause.

The former consisteth in this, that  
hee rehargeth you to haue beent  
doubtfull, positiuely to affirme, Whe-

ther our Sauiour Christ and his Apo-  
 stles were Authours of Protestācy or  
 no, and therevpon to haue refused to  
 make a demurre with him about their  
 writings for the tryall. The falsity of  
 which report is most euidēt. For how  
 can a Catholick bee vnsettled for  
 such a resolution? Hee then might  
 haue perceaued the cause, if hee had  
 beene syncere, why you would hee  
 shoule passe from Christ & his Apo-  
 stles downeward to ensuing Pastours  
 and Doctors in the Church, that hee  
 being not interrupted, might haue  
 leaue more freely to spin out the  
 threed of his reheartall, concerning  
 the anciēt Professors of his Religion.  
 Neither according to prudence, and  
 the state of the Question, ought you  
 to haue made stay about the writings  
 of the new Testament. First for that  
 all Heretickes, which euer haue  
 beene, haue challenged those sacred  
 Records in approuance of their He-  
 reticall

reticall doctrines. Then, for that, if you had made stay about them, your principall intent had beeene frustrated; & so the Aduersary shoule haue binne imployed in such sort about interpretations of the new Testament, and discussion of severall controuerties therein exprested, that he should never haue had leasure for the declarance of the ensuing visible professiō of his Religiō for times following those of the Apostles. And so with a lye, and a Galumination hath hee flatly injured you in this point.

The second notorious lye of his consisteth in this, that hee produceth S. Ignatius Bishop of Antioch, and Martyr in Rome, for a Protestant, or a Puritan; which lye is so shamefull a thing in the view of all learned men, that Featlye, although assisted with the writings of a Genevian Scotishman, yet hee shall neuer be able to make any colour to hide,

or excuse the impudent falsity ther  
of. Wherefore he is to vnderstand  
from mee , that as I herein giue him  
the Lye; so the same is to lye heauily;  
& disgraciously vpon him, vntill hee  
proue these severalties of doctrine.  
First, that S. Ignatius with Protestants  
or Puritans taught, that one not cal-  
led & consecrated by the Pastors of  
the present Church, or preaching con-  
trary doctrine vnto theirs, may bee a  
competent Minister of the Word &  
Sacraments, Secondly, that Kings or  
Queenes bee soueraigne in Ecclesiast-  
ical affayres. Thirdly, that the  
Hierarchy of the Romane Church,  
consisting of Bishops, Priestes, Dea-  
cons, Subdeacons, Exorcists, Aco-  
lytes, and others, is not allowable.  
Fourthly, that all traditions not writ-  
ten concerning fayth or Religion are  
superstitious. Fifthly, That in the  
Church of God, there is neyther  
Priesthood nor Sacrifice. Sixtly,  
that

that the Holy Eucharist is nothing  
els but representatiue bread & drinke.  
Seauenthly, that wowed estate of Vir-  
ginity, in Religious persons, is repu-  
gnant to the liberty of the Ghospell.  
Eightly, that prescribed fasts of Lent  
and fryday haue no obligation. Nin-  
thly, that one Vertue is not more pre-  
cious, or meritorious in Gods sight,  
then another. Tenthly, that Sinnes  
by Iustification are not abolished,  
but onely not imputed, although  
they remaine in the soule. Elcuéthly,  
that Saintes in their owne Persons,  
or Reliques are not to bee worship-  
ped. Twelfthly, that God is authour  
of Sin, ordayning the same, as effects  
of necessity, in the will of man. Lastly,  
that S. Ignatius held a different fayth  
from S. Policarp, from S. Justin Martyr,  
from S. Irenaeus, from S. Chrysostome,  
from S. Augustine, and S. Gregory the  
great. But if in all these points wee  
may finde this renowned Bishop and

Martyr within the cōpass of  
a few Epistles wholly contrary to Pro-  
testantisme, and conformable to the  
present doctrine and practize of the  
Catholick Romā Church; especially  
considering that for his antiquity, he  
might well haue seene S. John Euange-  
list; for his profession in worke & wri-  
tings, as recordeth Eusebius lib. 5. his  
taȝ6. to haue industriously recorded  
the Traditions of the Apostles; it must  
ensue thereon, that the authority of  
such a man, in matter of Religion, as  
it is in it selfe most graue & waighty;  
so also powerfull and irrefragable  
for vs against Protestants.

To examine then the aforesayd  
points of doctrine concerning Reli-  
gion, whether in fauour of Protestants  
they be determined by S. Ignatius or  
no, we will begyn the tryall in order  
from the first. S. Ignatius then epist. ad  
Trallian. when hec had made men-  
tion of Pastors, who gouernc in the  
Church,

Chutch, as of Bishops, of Priests , of Deacons, thus concludeth : *Qui igitur his non obedit, Atheus, & impurus est, & Christum contemnit, & constitutionem eius imminuit VVbo soeuer doth not obey these, he is an Atheist, he is impure, he contemneth Christ, & impaireth his ordinance* By the judgment then of S. Ignatius, Luther and Calvin were Atheists, they were contemners of Christ his Law, in that whē they first begā, they preached a doctrine wholly contrary to the doctrine of all the knowne Pastors in Christ his Church then living, or gouerning in the same, for fourteene hūdred yeares before. Thē are all Protestants reprooued by S. Ignatius, who teach, that it is lawfull to preach a doctrine by the priuate spirit, judged conformable to the Scriptures, although discordāt from all present Bishops, Priestes or Deacons now thererin, or for the time past haing borne rule in the same.

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The second point importeth Sui premacy in Churchly affayres , of which thus S. Ignatius ep.ad Magnes. & Philadel. Principes obediunt Cæsari, milites Principibus, Diaconi Presbyteris sacrorum prefectis: Presbyteri, Diaconi, & reliquis Clerus, vñā cum populo vniverso, militibus, principibus, & Cæsare, ipsi Episcopo parreant: Episcopus Christo, & Christus Patri. Princes obey Cæsar , Souldiers the Princes, Deacons Priests, as Prefects ouer holy mysteries; Priestes, Deacons, the whole Cleargie, togeather with all the people, as Souldiers, Princes, and Cæsar, are to obey the Bishop: the Bishop is to obey Christ, & Christ his Father. Then as S. Ignatius subiecteth the whole Laity to the Bishop, so resolueth he the Supremacy in the Bishop only vnto Christ.

The third poynt implieth the Order, or Hierarchy of the Church in her Pastors and sacred officers: and is by S. Ignatius ep. ad Magnes. & Antiochen. described, where kee maketh mention

tion of Bishops, of Deacons, Subdeacons, of Readers, of Ostiarij, of Exorcists. And is this face of a Church then, in her Apostolicall prime, conformable to the present Protestants Churches in their pretended reformation of England, of Scotland, of Holland, of France, of Geneua?

The fourth point, touching Traditions, appertayning to Fayth & Religion, is thus discussed by S. Ignatius Ep. ad Magnesianos. *Audiui quosdam dicentes: Nisi Euangelium inuenero in archiuis, non credo. Talibus ego dico, quod Iesus mihi pro archiuis est.* I haue heard some say: vniuersallie I find the Gospell in place of Records, I will not beleuee. To such I say, that Iesus to me is in place of all such places of Records. Where hee sayth, that our Sauiour Christ hath taught his Church not onely the Written word of the Gospell, but also by traditio of himselfe, and of his Apostles. Wherupon Sebus testifieth, that S. Ignatius did

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much

much labour to lay downe the Traditions of the Apostles lib. 3. Hist. Cap. 30. How then do Protestants agree with S. Ignatius, reuoking all matters offayth to the written Letter of the Scriptures, expounded by themselues in seuerall?

The fifth poynt appertayneth to Priesthood and Sacrifice. Saint Ignatius maketh oftentimes mention of Priesthood in the Euangelicall Law, Ep. ad Trallian. & ad Magnesian, but the Protestants disclaime frō Priesthood as they doe from Sacrifice. A ridiculous thing to say, that to preach, to giue memorials of Christ, to baptize is to exercise the office of a Priest, in that Priesthood importeth an office to sacrifice. Whervpō many learned Protestants affirme, that in the new lawe no Priesthood is to bee found, Likewise the same S. Ignatius maketh mention of Altars Epist. ad Magnesian. Omnes velut unus qui' piam ad templum

Dei

*Dei concarrite, velut ad unum Altare.* All you as one person go togeather to the temple of God, as to one Altar. But this word *Altar* hath a relation to a Sacrifice: whereas bread and wine with Protestants respect a *Communion Table*, not an *Altar*. What needeth an *Altar* for one taking bread, to think with himself, that as bread nourisheth the body, so doth Christ the soule. Whereupon if Turks were Protestants, they were to eate and drinke their *comunion vpō Carpets spread vpon the ground or pauement*, not at any resemblance of an *Altar*. If they say that the Table according to our Saviours institution be of a diuine Institution, they are to vnderstand, that the Table did principally respect the Supper and Paschall Lambe, not the holy Eucharist to which belonged an *Altar*, not a Table. Priesthood then, and Altars mentioned by S. Ignatius overthrowe Protestantancy.

The sixt poynt concerneth the  
holy Sacrament of the Altar , of which  
S. Ignatius ep. ad Romanos, thus spea-  
keth. Panem Dei volo , panem cælestem,  
quæ est caro Christi filij Dei. Ep. ad Smir-  
nens. (cited by Theodoret dial. 3. ) Eu-  
charistiam & oblationes non admittunt,  
quod non confiteantur Eucharistiam esse  
carnem Saluatoris nostri Iesu Christi. I de-  
sire the bread of God, that beauenly bread  
which is the flesh of Christ the Sonne of  
God. They allow not oblations , for that  
they will not confesse the Eucharist to bee  
the flesh of our Sauiour Iesus Christ. Whe-  
rein if hee had deemed, that onely  
bread was to bee found, as Protestants  
do, he had not flied it, the flesh of Christ;  
neither should he haue had any iust  
reason to rebuke those Heretiks in  
such tearmes as hee doth.

The seauenth point appertayneth  
vnto religious Viginity, of which thus  
hee writeth Ep. ad Philadel. Vxores  
Maritis subditæ sunt in timore Dei, Virgi-  
nes

nes Christo in puritate , non abominantes  
 nuptias, sed id quod præstantius est ample-  
 etentes. Let wiues be subject to their Hu-  
 sbands in the feare of God , Virgins to  
 Christ in purity, not detesting marriage, but  
 embracing that which is more excellēt. First  
 then against Protestants haue we , by  
 the Record of S. Ignatius, practice of  
 vowed Virginity ; in regard whereof  
 the same S. Ignatius Ep.ad Smirnens. sa-  
 luteth Virgins that liue in perpetuall vir-  
 ginity, which estate of perpetual virgi-  
 nity, for that it implyed a vow, there-  
 fore vnto it hee requireth Jurisdi-  
 cion of the Bishop: *Si id ipsum statuatur*  
*fine Episcopo, corruptum est:* If this pur-  
 pose of perpetuall virginity bee de-  
 creed without the Bishoppe , it is  
 voide. The cause was, for that the Bi-  
 shop was to consecrate their virgi-  
 nity vnto almighty God. Wherēpō  
 Epist. ad Antioch. thus hee speaketh:  
Virgines agnoscant cui seip[s]as consecra-  
runt: Let virgins know to whom they haue

consecrated themselves. The other thing  
of remarke is, that the estate of vowed  
virginity is better then that of mar-  
riage : *quod præstantius est amplectentes,*  
Virgins making choice of that which  
is more excellent. Are these docu-  
ments suitable to the Protestants  
Theologie ? or rather Carnalitie ?

The eight point toucheth the de-  
creed *Discipline* of the Church, con-  
cerning fasting vpon certaine dayes,  
of which S. Ignatius maketh mention  
*Epist. ad Philip.* namely of the fast of  
Lent, of Wednesday and Fryday. Is  
this also, I pray you , conformable to  
the doctrine and practice of Prote-  
stants, who refuse to bee tyed by any  
such obligation ; yea who seeke in  
those seasons, meanes of secret eating,  
and of barrocadoes, to auoyd the pe-  
nalty of such prescribed fasts , espe-  
cially of Lent ?

The ninth point comprizeth the  
Catholick doctrine of *VVorth*, or *Mes-  
ris*

rit in good workes, and also in thosē  
particularly, as are tearmed by vs  
Counsailes, not commaunded in the  
Scriptures, hauing in them a peculiar  
valew in the Iudgment of Almighty  
God. To which purpose intreating of  
perpetuall and vowed virginity, S.  
Ignatius auoucheth Epist. ad Phila-  
delp. that virgins made acceptance,  
of that kind of life which is better  
then the estate of marriage: *Quod pre-  
stantius est amplectentes: Imbracing that*  
*which is better.* Ep. ad Heronem. hee useth  
these words: *Virgines serua, ut pratio-  
sa Christi monilia. Guarde well the vir-  
gins, as the pretious iewells of Christ.*  
Againe. Ep. ad Tarsen. *Eas que in virgi-  
nitate degunt in pratio habete, veluti Christi  
Sacerdotes: viduas in pudicitia permanen-  
tes, ut altare Dei. Make you great recko-  
ning of such women as live in virginity, as  
it were the Priestes of Christ: also of wid-  
owes perfusing immodesty, as the Altars of  
God.* Accordingly. Cypr. ep. ad Virgin.  
calleth

calleth vowed Virgins, The flowers of  
the Christian flocke. Is not all this  
wholly contrary to Protestants, who  
make all workes of vertue equall, &  
all indifferently, through the corru-  
ption of Nature, mortall sinnes, and  
worthy of eternall damnation? To  
which foule doctrine they adde two  
blasphemies: one that the holy Ghost  
by his Grace stirreth vppe these  
workes in men: the other that God in  
heauen is to giue them a reward.

The tenth point respecteth the na-  
ture & effect of *Iustificatiō*, which is to  
abolish out cleane the spots of sinnes,  
before found in the Soule. Of which  
S. Ignatius Ep. ad Rom. thus writeth:  
*Per dentes bestiarum molar*, *vt panis mun-*  
*dus Dei inueniar*. I shall be grinded by the  
teeth of the Lyons, to the end I bee found  
pure breade of almighty God. By which  
words he meāt that Charity in Mar-  
tyrdome should purifie him from  
all staincs of Sinne, & present him as  
most

most white breade, acceptable vnto  
the diuine eyes of Almighty God, &  
consequently as an obiect passing  
gratiouſ and amiable vnto his will  
and affection. With which doctrine  
Protestants are at defiance, determi-  
ning, that Iuſtification taketh not  
away Sinnes in the Soule, but only  
excuseth them, that although remay-  
ning, for Christ his ſake they bee not  
imputed.

The Eleuenth pointe belongeth  
to Honour by vs to be performed to  
Saintes: aboute which custome of  
piety we may vnderſtād the doctrine  
of S. Ignatius by the actiō of the faith-  
full presently performed after his  
martyrdome, and translation of his  
reliques from Rome to Antioch. S. Chry-  
ſostome ſerm. de S. Ignatio reporteth,  
That by the faithfull, his Reliques  
were repayred vnto , as to a perpe-  
tual treasury. Sanctis ad jē accedentibus  
benedicens; fiducia & strenua alacritate;

magnaque fortitudine remittit domum. Ita que non hodie tantum, sed quotidie conflui-  
mus, spirituales ex eo fructus percipientes.  
Quis quis enim ad illum cum fide accedit,  
magnis afficitur beneficijs. Sanctorum enim  
non modò corpora, sed ipsi loculi, & mo-  
numenta spirituali gratia conferta sunt.  
Hee blessing all that come to him, sendeth  
them home replenished with great alacrity  
and fortitude. VVhererpon not onely to  
day, but euery day, wee come to his tombe,  
receyuing thereby spirituall commodities:  
Whosoever cometh to him with faith, is re-  
warded with great benefites. For not onely  
the bodies of Santts, but their Coffins also,  
and Sepulchers are replenished with spiri-  
tuall grace. No doubt but S. Ignatius in  
his life consorted with these pious  
persons, and with himselfe in glory,  
both in doctrine and action. For S.  
Augustine lib. 20 cont Faust. Cap. 24.  
maketh Manichee that Arch-Heretick  
the first that denyed veneration to  
the Reliques of Santts. Is this con-  
formable

formable to the doctrine & custome  
of Protestants and Puritans?

The twelveth point designeth the Na-  
ture of sinne. Of which Protestants & Pu-  
ritans determine, that it is performed  
by necessity of the will, without free  
consent. Whereupon doth it evidently  
follow, that God, Aucthour of that  
necessity, is also Author of Sinne. To  
which blasphemous doctrine S. Ignat-  
ius hath declared himselfe an vtter  
enemy. And for that purpose seeing  
certainte Heretiks, as *Nicolaites*, and  
*Basilides*, teaching a necessity of com-  
mitting all manner of wickednes, hee  
*Ep. ad Trall.* doth inueigh most bit-  
terly against them, and willeth all  
good Catholik Christians to auoid  
them. But especially amongest other  
Heretickes, of whom S. Ignatius gaue  
notice vnto the Church, and whom  
with detestation he rebuked, were Ba-  
silides & *Carpocras* Princes of the Ca-  
tharists, that is Puritans, in the primi-

tive Church; who, concerning Concupiscence contayned in the frailtye  
of mans disordinate nature, through  
originiall sinne, broached forth two  
heresies: one, that by vertue of a diui-  
ne precept, man was bound to yield  
consent vnto Concupiscence . To  
which purpose that Protestants may  
vnderstand , how loathsome Heresi-  
ticks, and filthie companions haue  
alledged Scripture to support their  
foule and erroneous doctrynes, Carpo-  
cras cited thys text of our Sauiour his  
owne wordes Matth. 5. Luke 13. Be thou  
agreeable quickly to thy aduersary, whylest  
thou art in the way with him, least perhaps  
thy aduersary give thee ouer to the Judge,  
and the Judge commit thee to the Minister,  
and bee cast into prison. Clem. Alex. 3.  
strom. The other Heresie ensued hee-  
reon, to wit, that no consent or yeal-  
ding to concupiscence, did endom-  
mage a beleeuuer , either in regard of  
the present estate of his iustice, or fu-  
ture

ure guerdon in Heauen. Clem Alex. 4.  
 Strom. With which Puritanicall Basiliades and Carpocras, Protestants doe accord, in the second Heresy. For they teach with Luther & Caluin, (Luther in Ep. ad Gal. Caluin. 2. Inst. Cap. 16. n. 13. ) that no consent of will to inward Concupiscence depriueth a true beleauer of his now possessed grace of Iustification, attayned by the sole act of fayth remayning; or if it do, yet that such a losse is onely but for a tyme to endure, in that, as assuredly as God raigneth in Heaven, before the moment of death, the selfe same Justice is to returne to the Soule. Whitaker lib. 1. & 2. de deca-  
 cat. origin. So that in reckoning of Heauenly blisse, no wickednes of concupiscence by their verdicts is damageable. Seing then S. Ignatius was a professed enemy of these Arch-hereticks, how could he accord with Protestants, who consort with such damned miscreants, reproached, and reprooued by his writings, & that not

long before his Martyrdome , being  
then in his way the Roman Theater,  
and extremely burning with desire  
to encounter with the beasts of that  
place, and become for Christ his sake  
refined Manchet in their mouthes.

The last point importeth , that it  
belongeth to Fearlye to proue, that S.  
Ignatius held a contrary doctrine to  
S.Policarp, to S.Iustin the Martyr, and  
to such Doctours as flourished in the  
second hundred yeares , after Christ;  
<sup>w<sup>ch</sup></sup> thing as it is impossible for him  
so performe; so is more manifest and  
reproachfull his assertion, that S.Ig-  
natius was a Protestant , or a Puritan.

Affuredly S. Ignatius in all points  
was so perfect a Romaine Catholike,  
that if now according to his profes-  
sion in the Primitiue Church , hee  
should liue , & practise in England,  
as being sent thither by S. Peter , our  
late Parliamentarians, in their tumultu-  
ous humours , so cruelly disposed  
against

against the Church of God, would in  
steed of lyons in *Traian* his 'Theater'  
in Rome, find out Butchers at Tyburne  
to cut him in peeces.

Wherfore Reuerend Fathers, I re-  
joyce with you, that you haue such  
Aduersaries, who be the vowed en-  
emies of Truth, who be, as speaketh  
*S. Ignatius of Loyolæ*, rather *Christempo-*  
*ri quam Christiani. Ep. ad Trallens.* that  
is, rather Christetymers, then Chris-  
tians. Neither neede I informe you  
about their manner of proceeding in  
the cause of Thicology, or encourage  
you to continue in your Combat  
against them; in that your learning  
for the one, and your knowne zeale  
for the other, neede no supporte  
from my writings or informations.  
Onely this I haue endighted to re-  
moue a scandall raised by *Featlye*, and  
in this quarrell to ioynce with you.  
Hoping that as nowe we bee Com-  
battants against the enemies of Al-  
mighty

mighty God'; so shall wee one day in  
his presence; and Court enjoy him,  
and the fellowship of one another.  
In the meane season I remayne most  
entyrely affected to both your per-  
sons, and yours

In Christ J E S U S,  
ED. WESTON.

From Bruges this present  
feast of S. James the  
Apostle. 1624.

F I N I S

